

హరిః ఓమ్ हरिः ॐ hari@h Om

1. Chapter 1

The *Saunaka munis* request the sage *sUta* to narrate the *mAhAmyam* of *SrIvEmkaTESa*

శ్రీ శౌనకాదయ ఉచుః

శ్రీ వేంకటేశ మాహాత్మ్యం శ్రీనివాసప్రసాదతః

శ్రీప్రదం సర్వదా సూత దయయా ప్రోక్తవానసిః ||--1-1

श्री शौनकादय ऊचुः

श्रीवेंकटेश माहात्म्यम् श्रीनिवास प्रसादतः

श्रीप्रदम् सर्वदा सूत दयया प्रोक्तवानसिः ||--1-1

SrI SaunakAdaya Ucu@h

SrI vEmkaTESa mAhAtmyam SrInivAsa prasAdata@h

SrIpradam sarvada sUta dayayaA prOktavanasi@h--1-1

The *Saunaka munis*, who were always interested in hearing the devotional topics, mentioned to the sage *sUta* that you already told us the virtues and greatness of the blessed Lord *SrIvEmkaTESa*. The great benevolent sage *sUta* (who was blessed one by the Lord *nArAyaNa*) was the expert in narrating the *purANAs* by exposing their intricate philosophic meaning.

ఇతః పరం శ్రీనివాసః శ్రీపతిః సర్వశో హి నః

కథం ప్రితో భవేత్సద్యో హ్యభీష్టాని ప్రవర్షయేత్ ||--1-2

इतः परम् श्रीनिवासः श्रीपतिः सर्वशो हि नः

कथम् प्रीतो भवेत्सद्यो ह्यभीष्टानि प्रवर्षयेत् ||--1-2

ita@h param SrInivAsa@h SrIpati@h sarvaSO hi na@h

katham prItO BavEtsadyO hyaBIshTAni pravarshayEt--1-2

SrInivAsa is the Lord (*svAmi*) and the shelter (*ASrayam*) for *SrIlakshmi*, *brahma*, *rudra* and other *dEvAs* as well as to us. What is the reason that He is so happy and content and yet He redeems all our boons and gives us bliss? Can you tell us the eminence (*mAhAtmyam*) of such a kind hearted Lord?

తద్వదస్వ కృపాపూర్ణ వేంకటేశ కథామృతమ్

భగవన్ సర్వతత్త్వజ్ఞ దయాపాత్రమ్ వయమ్ తవ ||--1-3

तद्वदस्व कृपापूर्ण वेंकटेश कथामृतम्

भगवन् सर्वतत्त्वज्ञ दयापात्रम् वयम् तव ||--1-3

tadvadasva kR^ipApUrNa vEmkaTESa kathAmR^itam

Bagavan sarvatattvaj~na dayApAtram vayam tava--1-3

You are a great mystic philosopher, person of immense knoweldge, compassionate and great saint. We deserve your compassion and so please once again narrate the eminence (*mAhAtmyam*) of the Lord by which we will obtain the endless bliss (*mukti*).

The above three *SLOkAs* indicate, how the truth seekers (i.e., the Devotees of the Lord) have to approach the true *guru* and request him to show them the right path to obtain *mukti*.

శ్రీ సూత ఉవాచః

శృణుధ్వమ్ మునయో దివ్యమ్ సావధానతయా త్విదమ్
యథా పృష్టమ్ తథైవాహమ్ వక్ష్యామి వచనమ్ శుభమ్ ||--1-4

శ్రీ సూత్ర ఉవాచ:

శృణుధ్వమ్ మునయో దివ్యమ్ సావధానతయా త్విదమ్
యథా పృష్టమ్ తథైవాహమ్ వక్ష్యామి వచనమ్ శుభమ్ ||--1-4

SrI sUta uvAca@h

SR^iNudhvam munayO divyam sAvadhAnatayA tvidam
yathA pR^ishTam tathaivAham vakshyAmi vacanam SuBam—1-4

hE munis! I will tell you the divine story of the Lord which you want to hear sincerely and devotedly in order to get the good will of the Lord. The sUta narrates the omni-potential omni-presence, omni-science and supreme divine knowledge aspects of the Lord in the following SIOkAs.

వేంకటాద్రిసమమ్ స్థానమ్ బ్రహ్మాండే నాస్తి కించన
వేంకటేశసమో దేవో న భూతో న భవిష్యతి ||--1-5

వేంకటాద్రిసమమ్ స్థానమ్ బ్రహ్మాండే నాస్తి కించన
వేంకటేశసమో దేవో న భూతో న భవిష్యతి ||--1-5

vEmkaTAdrisamam sthAnam brahmAmDE nAsti kimcana
vEmkaTESasamO dEvO na BUtO na Bavishyati -1-5

In the entire universe, there was / is / will be no equivalent place as great as vEmkaTAcalam. Like the Lord of vEkaTAcalam, who redeems all the sins by chanting His name, there was / is / will be, no other equivalent Deity as great as Him.

అద్భుతమ్ చాన్య చరితమ్ వర్ణితమ్ కేన శక్యతే
తథాపి తారకమ్ సర్వపాపఘ్నమ్ పుణ్యవర్ధనమ్ ||--1-6

అద్భుతమ్ చాన్య చరితమ్ వర్ణితమ్ కేన శక్యతే
తథాపి తారకమ్ సర్వపాపఘ్నమ్ పుణ్యవర్ధనమ్ ||--1-6

adButam cAsya caritam varNitam kEna SakyatE
tathApi tArakam sarvapApAgnam puNyavardhanam -1-6

The story of the Lord SrInivAsa is so thrilling and great that it cannot be explained by anybody to think of. (The purANAs say even brahma cannot dare to explain). Just by hearing the great story of SrInivAsa, one gets rid of all the sins, gets liberated from the cycle of births and deaths (mOksham) and also one finds his/her virtuous deeds and acts embellished.

సువిచిత్రమపూర్వార్థమ్ దేవర్ష్యాదిభిరావృతమ్
లోకోత్తరమ్ మహాశ్చర్యమ్ వక్ష్యే సర్వార్థసిద్ధిదమ్ ||--1-7

సువిచిత్రమపూర్వార్థమ్ దేవర్ష్యాదిభిరావృతమ్
లోకోత్తరమ్ మహాశ్చర్యమ్ వక్ష్యే సర్వార్థసిద్ధిదమ్ ||--1-7

suvicitramapUrvArtham dEvarshyAdiBirAvR^itam
lOkOttaram mahAScaryam vakshyE sarvArthasiddhidam -1-7

The SrInivAsa story is extraordinarily wonderful. Hence, it is different from others and meaningful manifold. It is highly appreciated by brahma and other dEvatas as well by great sages like nArada. The moment one hears the story, it showers on him/her divine knowledge (way to eternal bliss, the mukti) and hence, it is extremely useful to the world. It is amazingly great even from brahma and other dEvatas. It grants all the beneficial boons which cannot be obtained even by doing yaj~naAs and tapas (austerity, meditation,

penance, etc.). Because the story is so powerful and beneficial for obtaining liberation, I am going to tell you the story elaborately depending on my ability.

శేషాచలే యాన్మాహాత్మ్య మన్యక్షేత్రే న తత్ క్వచిత్

తద్గత శ్రీనివాస్య మహిమా నాన్యగః శుభః ||--1-8

शेषाचले यान्माहात्म्य मन्यक्षेत्रे न तत् क्वचित्

तद्गत श्रीनिवासस्य महिमा नान्यगः शुभः ||--1-8

*SEshAcalE yAnmAhAtmya manyakshEtrE n tat kvacit
tadgata SrInivAsya mahimA nAnyaga@h SuBa@h -1-8*

In the *dvApara yuga*, the popularly known *SEshAcalam* had earned a great name for its sanctity and *mahima*. In the entire universe, no other place has earned such a great name as *SEshAcalam* has. *SrInivAsa*, who resides in such a divinely precious place, the *SEshAcalm*, is an embodiment of such supreme *mahima* which cannot be found elsewhere.

Even though in other sacred places, the Deities do exhibit *mahima* and grant boons to the *Baktas*, *SrInivAsa's mahima* is far superior and commendable (i.e. is the meaning of the phrase *mahimA nAnyaga@h*). Because of the extraordinary eminence of the Lord, all the seven days, all types of special *arcanas*, and *vratams* are being performed at the *SrInivAsa* temple. In His presence (i.e., at the temple), every minute spent is sacred and auspicious. He is always there for redeeming the *Baktas* if one invokes Him with sincere devotion.

వేదేషు చ పురాణేషు వేంకటేశకథామృతమ్

వర్ణితమ్ చేతిహాసేషు భారతాద్యాగమేషు చ ||--1-9

वेदेषु च पुराणेषु वेंकटेशकथामृतम्

वर्णितम् चेतिहासेषु भारताद्यागमेषु च ||--1-9

*vEdEshu ca purANEshu vEmkaTESa kathAmR^itam
varNitam cEtiHAsEshu BARatAdyAgamEshu ca -1-9*

Hence, in all the *vEdas*, *purANAs*, *itihAsas*, *Agamas* like *BARatam* (called 5th *vEda*), and also in ancient *rAmAyaNam*, the sacred story of the Lord *SrInivAsa* was praised a lot.

మనోహరమ్ తు సంశ్రావ్య మిహాముత్రేష్టదాయకమ్

జ్ఞానప్రదమ్ విశేషేణ మహదైశ్వర్యకారణమ్ ||--1-10

वैराग्य भक्तिसत्वादिप्रदेन्द्रियवशप्रदम्

वेंकटाद्रौ శుచిక్షేత్రే శుచిదోషో న విద్యతే ||--1-11

मनोहरम् तु संश्राव्य मिहामुत्रेष्टदायकम्

ज्ञानप्रदम् विशेषेण महदैश्वर्यकारणम् ||--1-10

वैराग्य भक्तिसत्वादिप्रदेन्द्रियवशप्रदम्

वेंकटाद्रौ शुचिक्षेत्रे शुचिदोषो न विद्यते ||--1-11

*manOharam tu samSrAvya mihAmutrEshTadAyakam
j~nAnapradam viSEshENa mahadaiSvaryakAraNam -1-10*

vairAgya BaktisatvAdipradEmdriyavaSapradAm

vEmkaTAdrau SucikshEtrE@2SucidOshO na vidyatE -1-11

I will tell you the glorious story of *SrIvEmkaTESa* which bestows on devotees:

- * all the wealth and prosperity needed in running day-to-day life
- * knowledge of the Lord needed to attain *mOksha*

- * Sraddha (steadfastness and faith) to pursue the path of liberation
- * bliss and happiness to the heart and soul
- * detached outlook, righteous behavior to have a control over the senses.

In order to redeem the *Baktas*, the Lord left the abode *vaikumTham* and is resident at *vEmkaTAcalam*. Hence, the *vEmkaTAcalam* is such a pure and sacred place that even the impure and dirty beings or things get sanctified in the place. Just by *nAmasmaraNa* of the Lord, every thing or being gets purified as per the *vishNusahasra nAmam*:

“ysya smaraNa mAtrENa janma samsAra bamdhanAt
vimucyate namastasmai vishNavE praBavishNavE”

The same truth was repeatedly mentioned by *sUta* in his discussion on *vEmkaTESa mAhAtmyam*.

According to the North American studies on human behavior, if an idea has to be absorbed by a human mind, it requires that the idea has to be repeatedly stressed upon at least six times by a preacher or a teacher in a discussion group. This what exactly *sUta* did in stressing the eminence of *SrIvEmkaTESa*.

తస్మాద్దేవ్యంకటనాథస్య నైవేద్యమ్ గ్రాహ్యముత్తమమ్

తేవ క్షేమమ్ ప్రజానామ్ హి విపరీతే వివర్యయః ||--1-12

तस्माद्वैकटनाथस्य नैवेद्यम् ग्राह्यमुत्तमम्

तेव क्षेमम् प्रजानाम् हि विपरीते विवृत्यः ||--1-12

tasmaAdvEmkaTanAthasya naivEdyam grAhyamuttamam

tEva kshEmam prajAnAm hi viparItE vivaryaya@h--1-12

The supreme benediction, the *prasAdam* of *SrIvEmkaTESa* should be received with utmost respect and devotion for prosperity and health of the individual. Otherwise, one gets into troubles leading to grief in one's life.

The *prasAdam* of *SrIvEmkaTESa* bestows on the individual *yoga & kshEmam*:

- 1) To get something which was not existing earlier (called acquisition--*yOgam*) ;
- 2) To safe guard the existing thing is called “keep it going without stumbling blocks” (*kshEmam*).

కర్తా హి సృష్టిస్థితిసంయమాదేర్ధర్తా రజస్సత్వతమాంసస్సన్దర్శః

అనాద్యనంతో వచసాఽనిరుక్తః సదాశ్రయో దేవవరో వరేణ్యః ||--1-13

कर्ता हि सृष्टिस्थितिसंयमादेर्धर्ता रजस्सत्त्वतमांस्यन्तर्हः

अनाद्यनंतो वचसाऽनिरुक्तः सदाश्रयो देववरो वरेण्यः ||--1-13

kartA hi sR^ishTisthitisamyamAdErDhartA rajassatvatamAmsyanarha@h

anAdyanamtO vacaSA@2nirukta@h sadASrayO dEvavarO varENya@h--1-13

For the attributes of life, like existence, well-being, proper guidance, knowledge, ignorance, entanglement in the relationship, for the ultimate demise as well as for *mOksha* (liberation) of the creations in the universe, the Lord plays the significant role. Depending upon the *karma bamdham* of the individual, the Lord creates the individual to go through the sequence of combination of the above attributes , specially customized to that specific individual (creation).

Even though the Lord is the doer of the above mentioned things as well as the primal source of the *triguNas*, He is not attached to the *triguNas* and He does not go through the cycle of birth and deaths like others. The reason being, He is *dEvavara*: i.e., one who is the embodiment of supreme knowledge (*j~nAna svarUpa*), eternal bliss and happiness (*Anamda svarUpa*) as well as the embodiment of divine glow and splendor (*tEjas svarUpa*). Hence, He is called *dEvavara* (the best of the Deities). There are several meanings of the word *dEva* (like *krIDA*, *vijigIshA*, *vyavahAra*, *dyuti*, *stuti*, *mOda*,

mada, svapna, kAmti and gatishu) but only few of them are picked up for basic understanding.

Such a *dEvavara*, the Lord *SrInivAsa*, the lord of all the *lOkAs*, is praised by the Deities like *brahma*, *ISvara*, etc. and He gives the power and energy to the them and rules over them. Hence, the Lord *SrInivAsa*, is the only one worthy of worship and He is the ultimate shelter (*sadASrayam*) for everybody.

నిత్యమ్ బ్రహ్మ శివః శేష గరుడేంద్రాదయోఽమరాః

పూజయంతి మహాభక్త్యా వేంకటేశం శ్రియ సహ ||--1-14

नित्यम् ब्रह्मा शिवः शेष गरुडेंद्रादयोऽमराः

पूजयन्ति महाभक्त्या वेंकटेशम् श्रिय सह ||--1-14

nityam brahma Siva@h SEsha garuDEmdrAdayO@2marA@h

pUjayaanti mahABaktyA vEmkaTESam Sriya saha --1-14

Deities like *brahma*, *rudra*, *SEsha*, *garutmAn*, *Imdra*, etc., always worship *SrInivAsa* who is associated with *lakshmi*. Similarly, *lakshmi* also worships the Lord *SrInivAsa* even though she is always associated with Him as His beloved wife. He is worshipped by all as He is the most supreme Lord.

చరాచరగురుద్దేవః సర్వసాక్షి మహేశ్వరః

జప్యస్త ప్యోఽర్చనీయశ్చ స్మర్యో ధ్యేయోఽఖిలైరపిః ||--1-15

चराचरगुरुदेवः सर्वसाक्षी महेश्वरः

जप्यस्त प्योऽर्चनीयश्च स्मर्यो ध्येयोऽखिलैरपिः ||--1-15

carAcaragururDEva@h sarvasAkshI mahESvara@

japyasta pyO@hrcanIyaSca smaryO dhyEyO@hKilairapi@h ||--1-15

For the living creatures like human beings, He is the supreme teacher of the divine knowledge. For the creation like trees, etc., He is the motivator and benefactor (i.e., *karta*). For the entire creation, All the time, He is the only direct witness (i.e., *sAkshIBUta*) who knows what the entire creation is doing knowingly or un-knowingly (good as well as bad). Such *SrInivAsa* who is the Lord of all the Deities should be worthy of great esteem, worship and chanting the name by all the creation all the time.

For those, who do not have the ability to do *Bajan* and *pUja*, a simple way out is to chant the Lord's name and glory.

తన్ననా స్తద్గతప్రాణో భక్త్యా తన్నామ సంస్మరేత్

గోదాన్నశ్వమేధాధ్యాః కన్యాదానాన్యసంఖ్యయా ||--1-16

तन्मना स्तद्गतप्राणो भक्त्या तन्नाम संस्मरेत्

गोदान्नश्वमेधाध्याः कन्यादानान्यसंख्यया ||--1-16

tanmanA stadgataprANO BaktyAtannAma samsmarEt

gOdAnnaSvamEdhAdhyA@h kanyAdAnAnyasamKyayA--1-16

అసంఖ్యమేరుసౌవర్ణ దానాన్యన్యన్యనేకశః

తన్నామస్మృత్యతుల్యాని మాహాత్మ్యమ్ కిముతాద్భుతమ్ ||--1-17

असंख्यमेरुसौवर्ण दानान्यन्यान्यनेकशः

तन्नामस्मृत्यतुल्यानि माहात्म्यम् किमुताद्भुतम् ||--1-17

asamKyamErusauvarNa dAnAnyanyAnyanEkaSa@h

tannAmasmR^ityatulyAni mAhAtmyam kimutAdButam--1-17

With steady mind and concentrating all the energy (*prANa*) on the Lord, as well as understanding the *mAhAtmyam* of the Lord, one should chant the name and glory of the

Lord with deep devotion. Innumerable gifts like (gift of cows [*gOdAnam*], gift of unmarried girls [*kanyAdAnam* to the bride grooms for auspicious marriage] , *aSvamEdha yaj~nas*, giving huge heaps of gold as charity) are not at all a match to the chanting of the Lord's name and glory. The *vishNusahasra nAma stOtram* also establishes this fact strongly.

ఇతిశేషేణ కథితమ్ కపిలాయ మహాత్మనే
కపిలాఖ్య మహాయోగి సకాశాత్తు మయాశ్రుతమ్ ||--1-18
इतिशेषेण कथितम् कपिलाय महात्मने
कपिलाख्य महायोगि सकाशात्तु मयाश्रुतम् || --1-18

itiSEshENa kathitam kapilAya mahAtmanE
kapliAKya mahAyOgi sakASAttu mayASrutam—1-18

The great sage *sUta* was saying that the *mAhAtmyam* of the Lord was told to him by his guru *kapila* (one of the *avatAras* of the Lord *hari*). The great *kapila* was in turn told by the great *AdiSEsha*, the thousand hooded serpent king, the bed of *SrI hari*.

తదుక్తమ్ భవతామద్య సద్యః ప్రీతికరమ్ హరేః
అతో వో మజ్గగళార్థమ్ చ శృణుధ్వమ్ యన్మయోచ్యతే ||--1-19
तदुक्तम् भवतामद्य सद्यः प्रीतिकरम् हरेः
अतो वो मज्गलार्थम् च शृणुध्वम् यन्मयोच्यते || --1-19

taduktam BavatAmadya sadya@h prItikaram harE@h
atO vO mamgaLArtham ca SR^iNudhvam yanmayOcyatE—1-19
The sage *sUta* was talking to *Saunaka munis*:

I am going to tell you the glory of the Lord *SrInivAsa*, as heard from my guru *kapila muni*. I will reveal to you from now on the means by which one can obtain the mercy of the Lord to realize the benefits and His Grace.

శ్రీవేంకటేశయాత్రార్థమ్ గచ్ఛధ్వమ్ సుదృఢవ్రతాః
విష్ణుసందర్శనమ్ కృత్వా భక్తిమంతో జితేంద్రియాః ||--1-20
श्रीवेम्कटेशयात्रार्थम् गच्छध्वम् सुदृढव्रताः
विष्णुसंदर्शनम् कृत्वा भक्तिमन्तो जितेन्द्रियाः || --1-20

SrIvEmkaTESayAtrArtham gacCadhvam sudR^iDhavrata@h
vishNusamdarSanam kR^itvA BaktimamtO jitEmdriyA@h--1-20

You should go on afoot on a pilgrimage to visit *SrInivAsa*, the Lord with utmost dedication, devotion and control over your senses. By hearing the glory of the Lord, by fixing your mind firmly on Him, by chanting the name of Him, control your senses and pay a visit to see the Lord *vEmkaTESa* (the one who is within the all the beings and the one who rules all of us) in *vEmkaTAcalam*.

స్తోత్రమ్ కురుధ్వమ్ బహుధా భగవద్గుణ వర్ణనైః
స్వగుణోత్కర్ష విజ్ఞానాద్యథా ప్రీతిర్నిజే హరేః ||--1-21
स्तोत्रम् कुरुध्वम् बहुधा भगवद्गुण वर्णनैः
स्वगुणोत्कर्ष विज्ञानाद्यथा प्रीतिर्निजे हरेः || --1-21

stOtram kurudhvam bahudhA BagavadguNa varNanai@h
svaguNOTkarsha vij~nAnAdyathA prItirnijE harE@h--1-21

According to the *manOdharma* (mental make up and ability) and firm devotion, one should please *SrInivAsa*, the Lord and praise the virtues of Him.

న తాదృశీ ప్రీతిరస్తి హ్యజ్ఞానాన్యథా మతౌ
భక్త్యా స్తోత్రేణ సంతుష్టః సర్వేషాని ప్రవర్షతి ||--1-22
न तादृशी प्रीतिरस्ति ह्यज्ञानान्यथा मतौ
भक्त्या स्तोत्रेण संतुष्टः सर्वेषानि प्रवर्षति || --1-22

*na tAdR^iSI prItirasti hyaj~nAnyathA matau
BaktyA stOtrENa samtushTa@h sarvEshAni pravarshati—1-22*

The virtues of *hari* are immensely praised in *SrIvishNu sUktam* and *purusha sUktam* and one should accordingly worship the Lord in order to please Him. On the contrary, if one worships Him, without recognizing His virtues and *mAhAtmyam*, the Lord *SrInivAsa* will not be pleased. If only one worships Him with utmost sincerity and devotion, then only one gets his/her desires fulfilled.